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Editorial

The Great Approach

“Faith is the bird that feels the light and sings when the dawn is still dark.”

Rabindranath Tagore



Our entry into the fullness of the Aquarian age is undertaken as a group. This is the new development within human consciousness and one that is only beginning to take shape at this time. The new groups will operate in different ways; they will be simpler and more organic in nature, moving in concert with the intuitive impress that emanates from the group life and heart. The new groups, therefore, will not be so concerned with the outer displays and lines of authority but will instead be composed of free souls who recognize the authority of their own soul and the part which each can play in the general progress of the group. They will submit themselves to the group's greater authority and submerge themselves within its life.

The keynote of Aquarius is freedom, not the freedom of license but rather the freedom that comes through conformity to spiritual law. The particular Law which governs the incoming groups is sometimes called the Law of Elevation, which is also known as the Law of Group Progress--one of the Seven Laws of the Soul. This Law posits that the elevation of the individual unit within the group has a ripple-like effect that impacts not only all members of the group itself, but also humanity. This Law is conditioned by the seventh ray and its symbol is the mountain and the goat, thus aligning it with the constellation Capricorn. Capricorn, through the powerful influence of the planet Saturn, brings with it the power to liberate the group members from beneath the limiting mountain of karma, setting them free to ascend the mountain of initiation. As the Tibetan wrote, “No man liveth to himself, and the crucifixion of the units throughout the aeons, and their realization of their essential nature, only in order to offer up the best they have and realize to the interests of the group, are but the methods whereby the work of liberation is carried forward.”

The primary work of the new groups lies in the contacting, holding and distribution of spiritual energy in conformity with the Plan. This essentially subjective focus will make it possible for increasing numbers of groups to form in the decades to come, because the present financial constraints that have conditioned the Piscean groups functioning largely under the impress of third ray energy, will give way to a primarily second ray focus under the aura of the Coming One, freeing them to work “outside” the confines of time and space. This is not to say that the groups will not exist upon the physical plane, although some may not, but rather that their material focus will lessen as they will essentially be concerned with quality rather than quantifiable forms. And although the groups are many, their underlying objective is one. Within the realm of consciousness there is a blending and merging of the many strands within the one strand, the harmonizing of the many notes into the one sound and the blending of the many colors into the medley of the rainbow bridge.

These groups that are presently scattered throughout all parts of the world have been compared to germinating seeds, taking root “below” and bearing fruit “upwards.” As

this work proceeds it will eventually produce a flowering that will “cover the earth with verdure.” As the Tibetan wrote, “One small plant which, in its turn, succeeds in producing a seed, through rightful fruition can thus reproduce itself in multiple order. Be not therefore unduly impressed by the smallness of the effort. A tiny seed is a potent force—if duly tended, rightly nurtured and ripened by sun and water within the soil—its potencies are unpredictable.”

Mental Color Therapy Part II

by Lily Cornford



This article is a continuation of a transcript of an informal workshop, which included a question and answer period. The questions were inaudible but the responses, we felt, stand on their own and so we have included them.

Now I would like to speak briefly about skeletal healing. Many people think that because the skeleton is composed of bone, you can't do anything with it. Believe me, that's a fallacy and we have healed it repeatedly. We had a young boy fifteen years old; he was a very arrogant boy and he had a very dreadful problem in that his skull was too small. He had brain capacity but he couldn't get it through and down on paper simply because his skull was very small. This is a true story and I know it sounds fantastic, but through the healing his skull literally began to grow, and with the growth his brain was able to spread out and gradually his skeletal began to get straighter. We passed him then on to a doctor and to a therapist and we haven't seen him for about two years. But we got him moving and that was all we had to do. We have had patients come in with their arms in splints and we healed them through the splint so that eventually when the splint was taken off, their arms were straight. We're healing a little boy right now and by God he is one of the new age children. He is sharp and alive and he has had two hip operations and his little leg was very curved as a result. As of last Saturday, his leg was straight and the scars from the operation are slowly diminishing. Each Saturday morning we have a children's healing. We call it Picadilly Circus because you have never heard such noise, but the children are delightful and they never quarrel.

We have had one child since he was eighteen months old. He came to us from Great Almonds Street Hospital (the famous hospital in London) with Leukodystrophy of the brain. His mother was told to take him home and that in six months he would be dead. That boy is now 6 ½--he's the brightest boy in the school, he's been walking round on two crutches and now, right before I left, he began walking without his crutches. We've still got work to do, but he has healed himself through his own will power and the help of the healers. He's not had one pill all through his six-and-one-half years. He has improved on account of the healing energies.

You can always use the energy of love with terminal cases. You cannot interfere if you always say, "Thy will be done; not my will, Thy will." If you can ease someone's transit, it is worth it. To go over peacefully, rather than in pain and suffering, can always be accomplished through the use of the energy of love.

We always work by sending the colors through the hands. Sometimes we do not touch the body. Sometimes we work purely with the etheric, but mostly we touch the body. People like a human contact and that helps tremendously. The nervous system is the most important system of the whole body. Without the nerves we wouldn't function, and so we try to get to the root cause of an inharmony. If you get to the root cause, you can then begin to heal. And many times the root cause lies in a shock that can go back to childhood—to falling off a horse or falling down a slide.

For example, this is your stomach and over your stomach are your nerves. Everything is doing its work and the nerves are holding it comfortably and steadily and then suddenly you jump, you fall, you have an accident and the nerves tighten up. Then, this organ, no matter what it is, can't function properly. It becomes an effort to move and to digest and this sets up inharmony, pain and suffering. Release the nervous system and gradually the organ begins to get its rightful space, do its rightful work and healing can take place.

We have twelve pairs of cranial nerves and they are found in the back of the head. Those nerves activate our five senses and without them the senses wouldn't operate. It is very often the case that when those nerves have trouble, if we heal them, we right the trouble. We have a very important nerve called the vagus nerve, which is the second longest nerve in the body. A lot of people get tightness across the top part of their body and they immediately think they have heart trouble. Two of our important healers have had this trouble and both went to the doctors at different times and were directed to the hospital. Both of them came back with instruments attached to them to monitor their hearts. I think they had it on for twenty-four hours and returned to the hospital only to find there was nothing wrong with them.

When they came back we did healing on the vagus nerve and within a month there was no more trouble. So if you are going to do healing and people come to you and say they think they have heart trouble, first of all look to the vagus nerve and then, if you are not sure, send them to the doctor or the hospital. But nine times out of ten, unless there is something wrong with the heart organ (which is a very strong organ in the body), you will find that the problem is related to the vagus nerve.

We work differently on the vagus nerve, depending upon the situation. We work on the whole twelve pair of cranial nerves; first we cleanse them using the spring green and then, sometimes, we will use sapphire blue, or sometimes electric blue. It just depends on the patient and the particular problem. But we place a lot of attention upon the nervous system because if you can heal the nervous system then the rest of the organs will take their rightful place. I maintain that there isn't an illness that cannot be helped. And I think quite a lot of problems stem from nerves and tension. Ninety-five percent of our illnesses are caused by tension, anxiety, and worry--particularly cancer.

Before you do healing you have to find out the cause of the particular symptoms, and then you work accordingly. The cause can be determined by talking with the patient. They don't always tell you the truth, however. The most valuable tool, therefore, is to unfold and use your own, pure intuition. When I started first using my intuition, I was a bit wary. But if you can develop this faculty, you never make a mistake.

We practice absent healing as well, and that is fantastic. We usually do this on Thursday for about two hours and we have a list of people--we only need a name and someone who has a connecting link and that is all. It doesn't matter where in the world they live--we send the colors out and it works. Thought is immediate. It doesn't matter where in the world a person lives--the energy is there immediately.

Regarding the preparation of the healer--well, I wouldn't suggest that you go out and eat steak and kidney pudding and then go do healing. You have to purify your body

but you would never want to be fanatical. Fanaticism never gets us anywhere, it only drives everybody else mad. Purify the body to the best of your ability. It doesn't mean you have to be 100% vegetarian, but if you are vegetarian that is good. But most of all, purify your thoughts. There is no value in thinking of beautiful colors, while at the same time thinking, "my god that woman is a pain in the neck." And believe me, some of them are! You need infinite patience.

We have to go carefully when working with the medical establishment and it can only be done by example and by working quietly. Physicians spend seven years in hard training and if someone comes along and accomplishes healing with their hands in the twinkle of an eye--it can be difficult to take. Also, there are many charlatans around. I don't know about here, but in London, by God, they are asking for an awful amount of money.

At the moment two of our healers work together on our patients. One person takes the head and the other the torso. We take turns. We work with the whole body--the physical, the etheric, the astral and the mental. But if we can get in touch with the soul, then we really are working.

If anybody comes to us who has taken drugs or drink, or if they are a bit scruffy, we have a special ritual of washing the etheric with salt and water. We have a little bowl where we put clean water and kitchen salt, not table salt, that's too refined. And we dip our hands in it and take quite a lot of dampness on a napkin and then, we sweep away on the etheric body. One will go over the head and one will go over the body and believe me, sometimes, when they are particularly grubby, you get a feeling of grubbiness on your fingers that you have taken off the etheric body. We always do that with anybody who has taken drugs. We are making a rule now that unless a patient will endeavor to give up drugs, we won't work with them. The patients have to assume a measure of responsibility in this work.

We use a lighted night light with the children, we call it our fairy candle and we go all around the body, sealing it. We use this light also with epileptics and with schizophrenics. We have a lighted candle and we start at the top of the body and we trace around the periphery of the entire body. Usually the patients are lying on their backs. Our symbol of protection is the circle and the cross. We make that symbol over the palms of the hands because that is where your center exists. And we make it over the soles of the feet and then we come down the spine and we do it over every chakra--the cross and the circle--that is a wonderful protection, particularly for schizophrenics, epileptics or anyone with drug or alcohol problems. The children love it, especially the hyperactive ones. And if we forget to give it to them they'll say, "Where's the candle, where's the fairy candle?"

About ten years ago a poor man came into our clinic, you couldn't tell whether he had a curvature, lung trouble, or what it was. So, we gave him a healing, and when he got off the table I did a stupid thing! I love doing stupid things because I am a stupid woman. I got hold of my medical book and I opened it to a picture of a perfect rib cage. I said to this fellow, "Now look here Dennis, look at this, this is a perfect rib cage. You will visualize this rib cage every morning of your life and you will improve." Within six months he had to have a new suit because he was beginning to stand upright. It wasn't a curvature, it was that the shoulder blades were covering his

spine and gradually they went back into their rightful place and there was his spine quite straight. He is now perfectly upright. He also came to us with asthma. Although we healed his skeletal, we didn't heal his asthma because he couldn't control his emotions. Recently I've received a letter from him making an appointment and he is slowly beginning to lose his asthma because he is beginning to control his emotions.

We never take people off their pills. And suddenly they will come in and say, I forgot to take my pills this morning. Nature is so wonderful, she heals herself when we give her the opportunity. We never take anyone away from their medication or their doctor. We work with them. In fact, I've got one lady always telling her doctor what I say and always telling me what her doctor says. It's an interchange.

We only have failures if the person doesn't want to get well. There are a lot of people who don't want to get well, particularly if they are on a health pension. We have had quite a number of people on pensions and suddenly they have had to go for an examination and they disappear.

We had one girl very recently who was hit by a car and thrown up into the air and her head was in a pool of blood. She was an awful mess and she was brought to us. She couldn't hear and she couldn't smell. Slowly but surely she is improving and she comes to our classes. The neurologist was looking in her ears and there is a lot of congealed blood right inside. And there hasn't been anything that we could do about it. She was sitting in our school and she experienced a sudden pain and she rubbed her ear and a big piece of congealed blood fell out. Last week another piece came out. And that was all a result of the healing energies. Her leg is straightened and she is now walking without a cane. She has not regained her sense of taste and smell yet, but they are coming. Nature sometimes takes a long time in healing, particularly in the case of terrible accidents.

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I grew up adhering strictly to the mandates of the Church of England, but I was always asking questions. My mother was non-conformist. We three girls were brought up in the Church of England because we lived opposite the church. And when my mother died (she was a very good woman), she wasn't allowed to be buried in the plot of ground in the cemetery that belonged to the Church of England, because she hadn't been baptized or confirmed. Well, being a rebel, that just set me off. I began asking questions, and of course the first place I began to explore was spiritualism and that finished me. I went enquiring, searching, and I came across a healing group in London. All through the war we did absent healing. We sat while the bombs were dropping all around us, that was my first introduction to this work. But I had to earn a living and so it wasn't until I was 65 that I started this new career on a full-time basis and I have never looked back. Financially we work like Robin Hood. Those that can pay, pay, and those that can't, don't pay.

Our school meets twice a year and just last week my colleague and I were saying that we have never been bored. We give the same curriculum, twice a year, and we are always learning something new every year and we are open to anything and everything. Don't worry if you get to 65, you can still start a new life. I never crossed

the Atlantic until I was 80 and I celebrate my 84th birthday in May and I've been across three times in the last 12 months.

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If we have a desperate case, we try to meet with patients twice a week. But I am so booked up now, I don't believe I have any free appointments until four weeks from now. I start at 9 a.m. and the last patient comes at 6 p.m. and so it is 7:30 or 8:00 p.m. before we are finished. The sessions last one hour—first you ask them if any progress has been made, then you get them onto the table and begin working with them, and then we always cover them up with a blanket and leave them for seven minutes. They ask why seven minutes, and I say that is a lovely number. Then they come out into the lounge and have a cup of tea and Rescue Remedy. If anybody is driving home, I won't let them leave until I see that they are really back with us.

You should always make your patient comfortable. Some patients need a cushion under their knees to help their spine. Others need a cushion under their head. These are things to observe in your patient from the time you go into the room, until the time you leave. You learn a lot through observation—for example, you learn a lot by how they use their hands or their eyes. Always observe your patients and you will know what they want and what they need. Nobody is relaxed these days, nobody. But through our work we help them to relax every part of their body. So they've got to get time for the body to get into its rhythm again before they go out into the street or into their cars.

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I maintain that if we eat sensibly, if we are relaxed and if we start using the salivary glands as they should be used--right at the beginning when we put something in our mouths, and masticate thoroughly, we should enjoy good health. The message goes right the way down the digestive organs and then all the digestive juices work as they should. But most people eat when they are so tense, and so emotionally disturbed, that it is no wonder that they have allergies. Most allergies are caused by emotions. Some of my principal healers today came with allergies that were purely emotional. Cancer is most definitely related to emotions, frustrations, and irritations.

Cycles: The Puzzle of the Familiar

by Terence S. Chivers



Cycles manage to be both familiar yet puzzling, at one and the same time. They are familiar in all our lives: night and day, the tides, the seasons, etc. They are familiar to disciples via a morning meditation, an evening review, other daily observances such as at noon, or 5 p.m., or the larger ebb and flow of the full moon and new moon meditations 1. But how do we explain these forms of regularity? There seems to be a need for a deeper consideration of the issues involved. What light can the writings of the Tibetan throw on the matter?

Cycles, He explains, consist of the periodic repetition of active matter and moulding spirit.² Matter is seen as “active” because, in its own way, it is considered to be alive. Spirit is seen as “moulding” because it brings to matter the power of purpose, one which, through manifestation, constitutes a process of change towards particular goals. We are told that the context is the solar system and that the Plan belongs to three such systems. The goals change according to which of the three solar systems is under consideration. The first one developed active intelligence. The second, which is the present one, is concerned with the development of love and it is this system about which most of the Tibetan’s work relates. The third solar system will develop synthesis.

Cycles occur in this second system, under the dominant laws of Attraction and Repulsion, while the law of Periodicity, which is governing if all three systems are considered overall 3 becomes subsidiary.⁴ Within manifestation, spirit is attracted to spirit, whereas form repels form—hence the consciousness of separatism at our human stage. In total, there are four stages. In the first—involution—form dominates. In the second, evolution begins, and is characterised by the repulsion of form by spirit: the conflict of spirit and matter of the human world. In the third, spirit is attracted to spirit as withdrawal from form commences on the Path. In the fourth, there is domination by spirit on the higher planes.⁵

Motion characterises all life. Hence motion relates to spirit working out through the periodic stages just outlined. Periodicity results from the amalgamation of three types of motion. All three types of motion occur in all three systems, but in each system one motion dominates. In outlining the motions, the Tibetan adds the three Aspects—the fundamental Trinity of manifestation. System I is dominated by the rotary motion of matter, or Brahma Aspect. System II is dominated by the cyclic motion of love-wisdom or Vishnu Aspect. System III is dominated by the spiral motion of synthesis, or Shiva Aspect. In the second system, spiral motion blends with cyclic motion to produce spiral-cyclic motion. When this motion meets matter, dominated by rotary motion, the result is rotary-spiral-cyclic of the Ego leading it to reincarnate.⁶

The nature of cycles is bound up with repetition. The purpose behind this is to develop consciousness and induce its responsiveness.⁷ The explanation of repetition involves several forms. First of all there is repetition within space—the three solar systems. This is bound up with karma, which is passed on from system to system. There is also

repetition in time with cycles of differing length, such as a day or year of Brahma, schemes, chains, rounds, etc.⁸ Further, there is repetition of each plane made up of the forms on that plane which leads to the perpetuation of environments and vehicles.⁹ Repetition is thus built into the nature of intelligent matter and therefore cycles, which take the form of a gradual “ever-ascending spiral.”¹⁰

If one pursues this analysis at the group level, as suggested by the Tibetan,¹¹ one comes to the two types of cycles: rotation on the axis and rotation around an orbit.¹² The first of these might be exemplified by the earth turning on its axis, or the rotation of the Ego as its personality moves through a life meeting other people, being attracted by some and repelled by others, a situation to be transcended with the overcoming of form consciousness.¹³ The second is the movement of each planet around its central sun, or the movement of its various personalities around each soul.

To help in the recognition of the importance of cycles, we might turn to the case made for the New Education. In this connection, the Tibetan emphasises the importance of 10-year cycles, seven years for learning and three for application. In his view the first 10 years of a child’s life should be devoted to the exploration and use of the senses. In the following 10 years, the mind should become dominant, and moral development take place with the learning of values. In this second ten-year cycle, He mentions history as a medium for the interpretation of that which might be considered desirable and essential. This means that the child must read the history books but, at the same time, learn to sift for the real causes behind events in dealing with the phenomenal world.¹⁴ Such a process would lead to a new history, one concerned with the working out of divine purpose instead of the present exclusive concern with human distortions.¹⁵

The crucial role of cycles in the present era is concerned with resurrection. This has to do with learning how to live when the old ways of war and selfishness are abandoned and the new ways of selflessness and group goals emerge. From the Twentieth Century onwards, there has been a progressive development of the cycle of conferences. Mankind has learned that there has to be consultation, negotiation and consideration of needs and interests between states. The same can be seen happening within societies too, with conferences across all kinds of activity. Thus there are local council meetings, Parliamentary sessions, social workers’ case conferences, gatherings of professional groups and trade unionists, and so on. The Tibetan refers to this in terms of “the unique development of group consciousness.”¹⁶

Let’s move on now to consider the working out of cyclic progress within any one life. This retains the group orientation of analysis provided we place the Ego, with its group consciousness, at the centre of consideration. For example, we might discuss the ebb and flow within any one life. The disciple is aware that he must bring the lower self into alignment with the soul. Perhaps hitherto, most of the life has been experienced in the flow of the personality, while the ebb was confined to the period after death when the life was assessed. Now, the flow must be towards the soul, as he gradually learns to stand in spiritual being.¹⁷ As this change of consciousness takes place, the personality is left with the ebb, concerned with those times when he has no need to focus on his spiritual work.

A summing up may help to clarify the case which has been made. Cycles are the nature of the motion which dominates our lives during this solar system. They are

everywhere but largely taken-for-granted. Yet they represent a puzzle since we seldom stop to think about their meaning. This is partly due to the abstruseness of the subject and partly to the low stage of present human intelligence.¹⁸ Abstruse they are because we little recognise them in terms of number, sound and colour.¹⁹ Yet such a challenge can prove helpful to us in the development of our thought and intuition.

Conclusion

In one way or another, cycles are always present. They are valuable since we may use their presence to look for and learn about the inner world of meaning and spiritual purpose behind events. We should seek to identify them and comprehend what we can about them.

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An Esoteric History of Political Ideas - Part 1

by Charles DeMotte

The Evolutionary Cycle of Political Ideas



Whereas the involutory cycle of political thought was marked by the imposition of ideas and political rule on to the largely ignorant and docile masses whose consciousness remained at a relatively low point of development, the evolutionary cycle has been characterized by humanity's gradual awakening to the realm of ideas and their incipient involvement in public life. The coming of the fifth root-race signaled the slow emergence of the West as the engine of social and political transformation, and was accompanied through the imparting of a new teaching.

The Christ signaled the advent of this new dispensation, which provided the thoughtform for Western Civilization. Drawing upon the legacies of earlier teachings, the Christ presented for the first time a fully developed idea of love, which would condition the culture, particularly of western man, for the next two thousand year cycle. Love is a radiatory phenomenon that attracts energies of a similar vibration and harmonizes or transforms that which is of a discordant quality. There is, as was mentioned earlier, a fusing and blending element to love.

Needless to say, Christ's teaching (building upon those of the Buddha) was articulated along the second ray line of love-wisdom. The Church, which encapsulated Christ's person if not the essence of his ideas, developed along sixth ray lines, and together with the ray energies of the decaying Roman Empire (given by one source as rays one and seven)¹² provided the basis for the spread of Roman Catholicism, which proved to be the most powerful institution for much of the so-called Piscean Age, at least up through the seventeenth century, when the sixth ray of idealism and devotion began to wane and the seventh ray of ceremonial order and organization began to emerge.

Kingship as it developed later in the relatively barbaric West, characterized the lower vibration of the fourth ray (the personality ray of the Occident), with its emphasis on the energies of conflict. Whereas in the East the emphasis was placed on order and harmony, in the West there was constant warfare and division, beginning with the split of the Roman Empire following the emperor Constantine's conversion to Christianity in the year 313 CE. The struggle for power in the West during the so-called Middle Ages between the Prince, Church and Nobility is a case in point. These conflicts had the positive effect of creating a corpus of law, which established precedents from which rights and privileges could be claimed and understood.

Monarchy in its various forms (one might almost say tyranny) persisted due to the feeble state of human consciousness, which for the masses of people had remained largely undeveloped since ancient times. Around the 12th century in Europe, however, there were signs that "a great leap forward" was about to occur. "There are times in the history of man," wrote art historian Sir Kenneth Clark, "when the earth seems suddenly to have grown warmer or more radio-active." By this he meant that in every

sphere of life, philosophy, organization, technology, and politics, there was “an extraordinary outpouring of energy, an intensification of existence.”¹³ Among the many achievements of this age was the important principle of limited government contained in Magna Charta, a document which the English barons forced upon King John I in 1215. The Charter, in the words of historian Doris Mary Stenton, “marks the first long step towards constitutional kingship of a far later day.”¹⁴ We can assume beyond a reasonable doubt that the impetus behind Magna Charta, as with all transformative ideas, flowed from the Hierarchy and was implanted in the mind of an advanced disciple, in this case most likely Stephen Langton, the Archbishop of Canterbury.

The streams of Greek, Roman, and Christian thought intersected in Europe during the late fifteenth and early sixteenth centuries, the era known as the Renaissance. The coming of the third ray in 1425, which is characterized by activity that gives form to intelligence, led to a broadening of human consciousness that sowed the seeds for future political developments. We must remember that the rays are in themselves, manifestations of seven ideas. The Tibetan observes that the impulse behind the Renaissance was responsible for modern humanism, which contains a spiritual subjective program and purpose.¹⁵ What came to be called Renaissance humanism, was not a body of philosophical thought, but a program of classical education, based on the seven liberal arts, which sought to integrate and elevate classical wisdom. Men such as Erasmus, Sir Thomas More, Martin Luther, Pico della Mirandola, who were clearly initiates and disciples of various degrees, were among the leaders in developing and publicizing humanist ideals.

The importance of systems of education, no matter how feeble, as providing the conditions for political evolution cannot be stressed enough. Within the framework of humanist studies, the idea of humanity developed as a fully developed concept. It is interesting to note that humanism originally referred to a belief in the human nature of Christ, and that humanity pertained to the disposition and conduct of one who had been trained in the seven liberal arts, as in the quality of one’s humanity.

The next important milestone in the evolution of political ideas occurred around 1575, the date given for the resurgence of second ray energy into human affairs. The prime quality of this ray, when applied to the political field, is integration and fusion. In counterbalance to the hatred and bigotry generated by Religious War in Europe, brought on by the Reformation and Counter Reformation, a spirit of toleration emerged among enlightened thinkers, who saw that social stability could come only through a more widespread acceptance of political and religious opinions. The infusion of toleration, particularly in Britain and The Netherlands, sowed the seeds for the rebirth of the democracy, which appeared as an embryonic ideal in the seventeenth century and expanded into a model of government in the eighteenth century.

The democratic ideal of fusing and blending political opinion, coupled with the humanistic ideal of liberty and the Rights of Man, brought about the American and French Revolutions. The revolutionary impulse, which was widely felt and experienced during the late eighteenth century, was abetted by the coming into manifestation of the fifth ray of science and concrete knowledge (leading to human liberation) in 1775. The American Revolution was a top-down revolution insofar as its impetus came from a number of enlightened thinkers (a significant number of them Masons: Benjamin

Franklin, John Hancock, George Washington, and the Marquis de Lafayette for example), who had a vision of American destiny and sought to establish a government by the people along spiritual lines.

The French Revolution, on the other hand, was a bottom-up revolution given that it was the outgrowth of a maturing of political consciousness within the body politic, leading to the formation of public opinion. The tension between old and new ideals precipitated a crisis, which, according to the Tibetan, produced a national crisis leading to “the rebirth of a civilization as an expression of a political culture at a particular point in evolution.”¹⁶ For this reason, the French Revolution had a more profound and spiritual impact upon the course of events. The releasing of thoughtforms surrounding the ideal of liberty galvanized human consciousness and so contributed to breakthroughs in science, the arts, and other endeavors during the course of the nineteenth and twentieth centuries.

The slogan of the Revolution, liberty, equality, and fraternity, based upon Masonic ideals, spread beyond France to the rest of Europe and stimulated the seeds of incipient nationalism. In its more positive form, nationalism gave rise to national self-determinism, which was one of the pillars underscoring the League of Nations after World War I. Giuseppe Mazzini, (1805-1872), a Mason and a leading light in the movement for Italian Unification, saw nationalism as a synthesizing factor contributing to the brotherhood of Man. In outlining the principles of the League of Nations President Woodrow Wilson characterized it as a vision for the future hopes of mankind where peace would be realized and justice done, where strong nations would be restrained and weak nations made secure.¹⁷

The potent ideals of the French Revolution further contributed to the Atlantic Charter, put forth by President Roosevelt and British Prime Minister Winston Churchill in August, 1941, which provided the blueprint for the United Nations. According to the Tibetan Master D.K. in one of the Alice Bailey books, it was the Christ in 1945 that set in motion the forces of reconstruction, which were channeled by the Hierarchy into the United Nations. “The main object of the Hierarchy,” so we are told, “is to distribute these constructive, synthesizing energies that the theory of unity may slowly be turned into practice, and the word United may come to have a true significance and meaning.”¹⁸

Shamballa and the Emergence of Modern Ideologies

Humanism and changes in political thought giving birth to the ideal democracy preceded a more recent development that has affected the shape and form of political ideas, namely the increasing impact of Shamballa. According to one definition, Shamballa “is a world of pure energy, of light and directed force...”¹⁹ The Tibetan notes that modern ideologies (the word ideology means the body of ideas reflecting the social needs and aspirations of an individual, group, or culture) were formed during the mid-nineteenth century, due to the efforts of first and second ray workers, coupled with the Shamballa force, dating from 1825. We are told that ideologies are fostered by the desire of the masses as a means of bettering the human condition.²⁰ As ideals in themselves, ideologies are reflections of the condition of human consciousness at a given point in time. It is for this reason that they are distortions of their original ideas and tend to be separative in nature.

There are three ideologies that have been influential in the modern world, which have correspondences to different forms of government. Each of these ideologies has some relation to one of the first three rays, or aspects of divinity. To begin with, there is rule by a dictator or totalitarian leader. The rise of dictatorships in the modern world, particularly during the first half of the twentieth century, replaced monarchy as the expression of first ray ideals. Using a vast technological apparatus of control, dictators often based their legitimacy on a principle, such as racial purity, as in the case of Hitler, or the dictatorship of the proletariat, with respect to Stalin. The totalitarian ideal, rooted as it is in the legacy of authoritarian kingship reflects a condition in which public opinion is largely at the rudimentary stage of instinctual development, or so beguiled and deceived so as to be largely unreceptive to conflicting patterns of political thought. It could be said that the tyranny and human suffering resulting from dictatorships, particularly during the inter war years of the last century, were a reflection of the negative reaction of humanity to the potent power of Shamballa, which intensified its destructive aspect.

Democracy developed as the second form of ideological expression. In practical terms rule by the people has meant rule by powerful interest groups. This is especially true in a country like the United States, while though paying lip service to the principles and ideals of popular sovereignty, is nevertheless ruled by corporate interests (the so-called military-industrial-educational complex), amounting to a virtual dictatorship by these interests.

The corruptions in such a system are twofold: 1. Public opinion is deliberately confused through over-stimulation and the spread of misinformation and so lacks the ability to think clearly, critically, and holistically about issues and, 2. There is an inherent weakness of the role of government, which is subordinate to economic power and is thus subservient to it. Policy is driven not by principle but by money, which reduces public life to an orgy of greed and materialism.

Enlightened political workers are thus confronted with two problems: 1. The problem of how to bring about clarity in public opinion so that the true will of the people can be expressed, and 2. The recognition of quality in the political field so that men and women with vision, integrity, and statesmen-like abilities can rise to positions of leadership.

The third and final form of ideological expression has been communism. All communist regimes in the modern world have also been totalitarian regimes, and as such have generated immense glamour in human thought. In reference to Marxist communism, the philosopher Leszek Kolakowski wrote that it “neither interprets the world nor changes it: it is merely a repertoire of slogans serving to organize various interests, most of them completely remote from which Marxism originally identified itself.”²¹

However, communism contains in it the principle of sharing and a celebration of the foundations of humanism that go back to the Renaissance. According to the Tibetan, communism is the one ideology that was created by humanity itself, and did not flow from ideas generated within the Hierarchy.²² It is nevertheless valuable for it represents the seed of a quality of soul that humanity will, it is hoped, bring to maturity at a future date. It was stated that in Great Britain the problem of socialism, defined as the social program that reflects the communist ideal, is being resolved

through the balancing of the socialist program with free enterprise. Ultimately, the Tibetan noted, “the bridge will be built.”²³

The problem with politics on a world scale is that it is a reflection of the consciousness of humanity, which has not responded sufficiently to grapple effectively with the myriad of problems, imposed by world conditions. In words attributed to H.G. Wells, “The future is a race between education and catastrophe.” This makes the work of those assisting the efforts of the Hierarchy in the political field, who serve to help synthesize the lines of communication extending from the other groups, especially those dealing with the scope of human consciousness, more difficult.

The Plan for Humanity in the Post-War Era

It has always been the objective of the Hierarchy to work with existing conditions within humanity and so guide the race in shaping its destiny. It is often during times of crisis that opportunities avail themselves for a closer cooperation between Humanity (expressed through their political leaders) and the Hierarchy. Such a time occurred during the Second World War. In the struggle against the forces of evil (expressed through the Axis powers) at the height of the War and in the post-war reconstruction phase, the Hierarchy placed great hope in the three Allied powers to bring about a fusion and synthesis of energies, which would provide the basis for a future evolution of government.

Out of the British Empire there emerged the British Commonwealth of Nations, which was seen as a great experiment in free government whereby each Dominion would have complete freedom of choice, plus an equally complete and free interrelationship with one another, yet they would belong to a united commonwealth. Through Great Britain, so it was thought, the principle of right human government would emerge, utilizing the energies of Will or power.

Out of the United States there would come a slow blending and fusing of different races, ethnic groups, and nationalities into a miniature One Humanity. From this a new culture and civilization could emerge, which would be the result of right human relationships, and would provide a pattern for world relationships to develop. Right human relationships are foundation stone for implementing the energies of love-wisdom.

Out of the Soviet Union would come the great experiment of blending and fusing the diverse nations and races of Europe and Asia. The model for a world ideology, it was thought, would emerge out of Russia. It would not be the collectivized totalitarian dictatorship of the past, but one based on an educated public, equal in status, and incorporating the principles of liberty and Brotherhood (which is the true communistic platform). The bridging work of creating a global ideology involves the right use of the mind, employing the energies of active intelligence.

It goes without saying that humanity’s response to this vision has been far less than ideal, yet not without some intriguing possibilities. The Commonwealth of Nations disintegrated in all but its name in the decades following the War, resulting from indigenous nationalism, sectionalism, and anti-colonialism. It could be said, however, that the pattern created by the Commonwealth has become one of the models underscoring the formation of the European Union, which is beginning to emerge as a

political entity. If the divinely inspired ideals that underscored the Commonwealth were adapted to experiments in fusing and blending nationalities within a nation-state, and states within regional confederations, then the goal of creating a unified global political system would be well served.

The process of creating a global melting pot in the United States continues apace and has advanced significantly over the past half century. Concomitant with the mixing of races and peoples is the blending and fusing of consciousness so that the United States, in microcosm, becomes the model for right human relations on a global basis. To this extent there is much work to be done. The egotistical, idealistic, and sometimes fanatical tendencies of the American nation still outweigh its responsibilities and mental outlook as a global citizen. Fortunately for the United States, wrote the Tibetan Master D.K., much pain and suffering lie ahead.

The fall of the Soviet Union and the resurgent nationalism that has led a number of former republics to become disengaged has brought about a condition that may have been anticipated but certainly not welcomed by the Hierarchy. Currently, Russia is experiencing much turmoil and it is hard to see its future course. It should ever be borne in mind that there is much innate spirituality in Russia. Madame Blavatsky, herself a Russian, predicted a great future destiny for this nation. Through its ability to bring high ideals into form, (sixth ray personality, seventh ray soul), Russia may be instrumental in formulating a new political philosophy based on occult and Theosophical ideas.²⁴

The Spiritual Crisis Confronting Humanity

In February, 1949, in response to a question, posed by Alice Bailey concerning the important events in the future from a spiritual angle, the Tibetan outlined five spiritual events, which would affect all of humanity. These events were precipitated by the World War (1914-1918) and included: 1. The crisis of the ideologies, 2. The steady awakening of men everywhere to better understanding, 3. The growth of goodwill, as it reveals cleavages, 4. The partial sealing of the door where evil dwells, and 5. The use of the Great Invocation.²⁵

The problem concerning the ideologies concerned the problem of imposing a doctrine of ideas on a people rather than seeing them as reflections of a certain line of thought subject to time and place. The problem of communism was not a defect in its ideology but its imposition by police state methods. The problem of democracy has little to do with its fundamental principles and more to do with the selective application of constitutional rights and the subversion of the political process by powerful interests. The same could be said for the colonial subjugation by European nations against non-Western peoples and the authoritarian suppression of the masses by the Roman Catholic Church, all in the name of some ideological principle. An understanding of the relativity of ideologies and the need to subordinate them to the good of humanity offers, in the words of the Tibetan, “an opportunity which is present today in a more compelling way than ever before.”

For over a century observers of the human condition saw that the minds of men were beginning to awaken from the slumber of the ages and people had begun to take a more active part in public affairs. As man drives towards a more spiritual culture and

civilization through becoming increasingly able to comprehend world affairs and demand greater rights, then he is less susceptible to indoctrination. Challenges to authority, brought on by the clash of ideologies, often produces rebellion and social disruption. However, these outer conditions often mask an inner reality whereby through mental stimulation, groups of people are experiencing the first faint flickers of soul light.

Mental stimulation leads to the emergence of goodwill through a recognition of existent cleavages. Increasingly it is becoming ever more clear that political life is divided between the old ideals of conservatives and reactionaries who seek to impose and perpetuate old thoughtforms, which restrict human evolutionary development, and more progressive forces that grasp the new vision and seek to generate new and creative ideals to guide humanity in its future development. One such thought is globalism. There are conservative elements who seek to subordinate international cooperation to national self-interest and those who foster cooperative initiatives between nations and peoples. Such cleavages tend to simplify and clarify thought, making the next step in accordance with the Divine Plan, more recognizable.

It was through the efforts of humanity, in cooperation with the Hierarchy and the energies flowing from Shamballa, which led to a partial closing of the door where evil dwells. The problem of evil needs to be comprehended both as a tendency towards selfishness, which lies at the heart of the human predicament, and the nature of cosmic evil, which, so we are told, first entered the planet during Roman times, and culminated during the Second World War. After the defeat of the forces of darkness (expressed through the Axis powers) the attention of these evil powers shifted to other venues (the Soviet Union and Zionism are two examples given). However evil can be found in any country where powerful elements are seeking to curtail human freedom and pervert the will of the people to cruel and selfish ends. Most recently, the American empire, blinded by its own sense of self-righteousness and military power is undermining the drift towards world unity by its selfish tendencies. In counterbalance to the forces of evil we have the words of that great statesman, Kwame Nkrumah who created a vision for African unity. In issuing a proclamation for constitutional reform in 1953, known popularly as "The Motion of Destiny," he set forth these comments:

Our battles shall be against the old ideas that keep men trammled in their own greed; against the crass stupidities that breed hatred and inhumanity. The heroes of our future will be those who can lead our people out of the stifling fog of disintegration through serfdom, into the valley of light where purpose, endeavor, and determination will create that brotherhood which Christ proclaimed two thousand years ago, and about which so much is said, but so little done.²⁶

In 1945, the third and final stanza of the Great Invocation was released. It has been said that this stanza of the Great Invocation was given out to the world under instructions from the Christ. Its purpose has been to reinforce the alignment between Shamballa, the Hierarchy, and Humanity, allowing for the outpouring of light and love upon mankind and, consequently, the establishing of right human relations upon the planet. The goal of workers in the political field, using first and seventh ray energies, is to bring order out of chaos so as to establish a new world order, which will provide the basis for a new culture and a new civilization. Right human relations are predicated on right leadership, which relates the principle of will or power to that of

love. No one articulated the principle of the right use of political power better than Franklin D. Roosevelt, who in his inaugural address in 1933 stated:

...If I read the temper of our people correctly, we now realize as we have never before, our interdependence on each other; that we cannot merely take, but we must give as well; that if we are to go forward we must move as a trained and loyal army willing to sacrifice for the good of a common discipline, because, without such discipline, no progress is made, no leadership becomes effective...27

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17. Hamilton Foley, *Woodrow Wilson's Case for the League of Nations*, (Port Washington, NY: Kennikat Press, Inc. 1923), p. 146
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23. Alice A. Bailey, *The Rays and the Initiations*, 1960, p. 633
24. Alice A. Bailey, *The Externalisation of the Hierarchy*, pp. 130-31
25. This section is taken from the appendix found in Bailey, *The Rays and the Initiations*, pp. 741-60.
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A Time of Quickening

A Talk by Jean Houston



It is a pleasure and an honor for me to be with you, you true midwives of soul, evocateurs of culture and consciousness, who have dared to go to your edges, pushed the membrane on the possible, cast your bread upon the water and know that it will come back sandwiches one way or another.

My first introduction to the United Nations was a major one—it was back when I was a high school senior and president of my high school class. My school of 5,000 girls, Julia Richmond High School, was right down the street from here. Mrs. Roosevelt had just retired from the United Nations and she set about gathering young leaders, especially young presidents of their general organizations, and meeting with them in her apartment which was at 62nd Street and Second Avenue. And she was really giving us our marching orders for international development, for ethics, for values, for the new world. She would say, “My dear children, you will be working in a new world, a new time, with new values.” She would also say, “If you are a professional woman trying to make your way in the world, you can expect to get trashed! But remember a woman is like a tea bag in hot water, it gets stronger as it brews.” That has turned out to be so true.

Mrs. Roosevelt really instilled in us a vision of the world that was to come, and what our place could become in it as evocateurs of the possible world. And I would like to say something about my small claim to fame--I am one of the best traveled women, which I suppose isn't that great an accomplishment at the beginning of the 21st century but I have been in over one hundred countries and taught intensively in foreign cultures. As a result of my work as a consultant to the U.N. in human development, leadership development and capacity building I believe I have a somewhat different perspective than the media, both on the world and the place of the U.N. within it as I am often in countries where the U.N. and its various agencies are in place. In the past few years I have worked in Albania, the Philippines, Kenya, Tanzania, Thailand, the islands of the eastern Caribbean and I am off to Nepal and Vietnam very shortly. Throughout the world I find the U.N. doing extraordinary work--work of compassion, passion, and enormous skill—whether it is working with AIDS babies in Southern Africa or helping to establish decent housing in Asia--wherever I go, frankly, I would have to say that if the U.N. and its agencies were not in place the world would be a very different place. And as difficult as things are now, it would be a great deal worse without the U.N.

You are the people of the parenthesis—meaning the people at the end of one era and at the beginning of the new one. And the future is seeded and coded in this very difficult era of the parentheses, where all the shadows rise. The poet said:

Thank god our time is now.

When wrong comes up to face us everywhere, never to leave us.

The longest stride of soul folk ever took.

Affairs are now soul sized, the enterprise is exploration into God.

But what are you waiting for?

It takes so many thousand years to wake.

But will you wake? For pity's sake? 1

I know there are people here who are interested in all the new peace initiatives. Some of us get on late night radio and somewhere around 2:00 in the morning, you find that you have fallen asleep but your mouth keeps on going. Around two years ago I found myself saying words to the effect that our job was to bring about peace and the creation of a society that is so rich and so full of flavor that it makes sense to make peace and to shift the dangerous and war-embracing patterns of the millennia by offering a rich and evocative alternative. And then I found myself saying that concepts of peace we bring from the past are just too tame; peace, instead, should be alluring, and challenging and fascinating--peace should be sexy! Well, that is what you say at 2 a.m. when you are not listening to yourself. And several days later, Clifford Browder, who was a very elderly Greenwich Village poet, called me up and said, "I liked very much what you said about making peace sexy and so I wrote a poem for you." He sent me this extraordinary poem:

Peace is not

Sterile gauze, a snowflake, an insipid dove

It's feisty and rich

Don't let the war boys hog it all

The spit, the spice and the glamour.

Peace is potency

Reaching and sprouting

Budding and branching

It's lifting things

A good scrap

A hot wrestle and a cool scrub

Cleansing and hope.

Peace is the empowerment of dust

Whispers of the song before origin

As out of seed

The cathedral of the body builds itself

It's spasms and metamorphoses

The vertigo

of mind and dancing

With the fecundator

To the music of need.

Peace

It is little orange bees

Spotted ladybugs on white champions.

Late June with a stink of linden

Prickles and burrs

It's wild grapes in a bramble

A tough nut

Lovers churning

Through the night, at noon, in the morning

A juicy comeuppance

For the grim suppressors.

Peace

Is for the star-biters and the rooted.

Don't be dainty

Go at it

Hammer and tong.

Peace is not purity

Limp, neat and dry.

It's sexy. 2

So, friends, peace-making is a dynamic, growing, sap-rising concept and, when it works, we engage both individuals and communities. And I think that what this world needs so desperately now is patterns for peaceful, evocative, effective societies and, with it, peaceful, passionately creative and effective people. In other words, we will have the possible human in the possible society. And here is where I think a group such as the Values Caucus and the extraordinary things you think about and work out together, can enter what is essentially a new field. You are working out a new paradigm--one that supports sustainable development in its most primary relationships, capacities, skills and potentials and also activates both individuals and groups in ways that enhance their societal choices and commitments, liberates their inventiveness and raises esteem and cooperation essential to carrying out the goals of making a better world. In all my travels I do see a world that is shifting; it may be a world that is shifting beneath the surface crust of consciousness, but by golly, it is shifting in many areas.

Powerful forces are working in parallel and fuel each other. We describe them as the repatterning of human nature and the regeneration of human society, the breakdown of the membrane between peoples, cultures and groups, with the necessary backlash that accompanies it. There is a breakthrough of the depths and the pulsing of the earth and its needs--perhaps even the cosmos. When you begin to define these forces you find they have a lot to do with a new field I'm suggesting which I call social artistry. The social artist is one who brings the same kind of skill, passion, courage, connectivity, and follow-through that an artist brings to his or her materials but in this case your materials are the social canvas. And I have been working in social artistry all over the world in training leaders in their own development in the light of social complexity. Many of today's leaders--regardless of their ethnicity, class or race--have been trained to be white males from the year 1926; they have not been trained for today's incredible complexity, nor have their cultures and their cultural genius been honored. So today when we go to work with different cultures throughout the world, we do not do what I saw in the early days of the Peace Corps volunteers, when very sweet twenty-two year old kids said, "Hello there my little brown brother, let me show you the American way of doing things." And there would go three thousand years of culture out the window. Luckily they don't do that anymore but they did at one time.

To really honor cultures where they are and find their key story provides the basis from which to weave together all manner of training and possibility. For example, the repatterning of the human being has been essentially my main focus for many years, both in terms of studying the nature of the human potential and tapping into the immense reservoir of our human capacity. I myself have never met a stupid child, but I have seen incredibly stupid systems of education that diminish and narrow, but when you make art central to the curriculum--dancing, writing, singing, sculpting --children do not fail. We've done experiments in schools all over the world--in Bangladesh, for example, tens of thousands of schools are based on the culture of art and different

modalities of singing and the children run to school and the teachers are empowered.

I was the adopted daughter of Margaret Mead. I had a wonderful mother already and Margaret had a wonderful daughter but she said to me, “I need another daughter and it is probably you.” She lived with us on and off for the last six years of her life and she sent me out all over the world. She said, “Jean, go out and harvest the human potential.” She sent me to a tribe in west Africa where they had very little history of war and very little neurosis as we understand it. She said, “Find out what’s going on there.” And so I lived with this tribe and it was very interesting. I watched them solve problems and they did not do so in the way most of us do, which is in subsection A, B, paragraph D. Their solutions certainly did not read like U.N. intra-agency documents; instead they sang the issue under consideration, then they drummed it. Then they would get up and dance it--they would close their eyes and envision the solution and draw it and, by golly, they would have the solution. What were they doing? They were cooking on more burners and using much more of themselves.

She sent me to Bali and we finished up some of the work she had started years ago. “Jean, find out why the whole culture is artists.” And I did. The people would shift attention on the spectrum of consciousness and enter into a very available space in which they were not laying their thoughts or ways of being on something—they would become one with the mask and let the mask emerge from inside out. I studied the Inuit people. Why do they have almost hologramatic visual imagery. Why can they walk around engines in their mind? Well, they have had to develop these skills because their environment was floating away.

This is the first time in human history that we have available to us the harvest and genius of the human race, and if we could apply it in all our different social programs it would make such an enormous difference. So that has been part of my life, to go to different cultures—to Bali, to Jakarta, to Iceland-- to honor them and find out about their unique ways of being and knowing and seeing; find their key stories and help evolve a bridging between cultures and help set up schools in which people can be exposed to different ways of seeing and being. This is the first time in human history in which we have had access to information from the totality of the human race. Now we had better begin to create a planetary civilization that honors culture, values, ethics, and the ways of being of those cultures.

This is an extraordinary time. We are gradually moving from a culture in which soul is a satellite of economics, into one in which economics will become a satellite to the soul—a shift so deeply needed. So my friends, if we are going to survive the next one hundred years, the capacities that previously belonged to the elite must become the province and the requirement of the many. I truly believe that. So part of my work as a human development professional, social artist, and in my own foundations, has been to teach people how to tap into the creative workshops of the mind. We do this problem solving through art, poetry and invention. And, in the process, we discover together ways to feel at home with almost anybody, anytime, anywhere. And I have found that most people, if given opportunity, training and access to the multiple ways of knowing, can learn to function, think and feel in new and better ways. As Einstein reminded us in that old chestnut, “You can’t solve a problem with the consciousness that created it.” You have to evolve a different consciousness.

I once made a study of fifty-five of some the most creative people in North America. Among my research subjects were Joseph Campbell (with whom I worked and conducted workshops for twenty years), Margaret Mead, Buckminster Fuller (I live in the last house he ever designed, in Ashland, Oregon), Jonas Salk, Linus Pauling and a lot of people whose names you wouldn't know but who had high sustained creativity. I discovered something quite remarkable about all of them--they were all archeologists of their own mind, they were fascinated by the inner dynamics of themselves. They were not obsessive, they just made use of their inner world. I once asked Margaret Mead what she wanted on her tombstone and she replied, "She lived long enough to be of some use." These individuals thought in images as well as in words, they thought with their whole bodies.

Margaret was perhaps the most accomplished person in the uses of the self--she thought in images, she thought in words, she thought in her whole body, she thought artfully and intuitively, she could remember eight dreams at any point, any morning. (Well, one of her husbands was a dream expert and so she learned how to work with her dreams in her courtship with him.) She used to say, "All of my marriages were great successes!" I spoke later with some of her husbands and they had slightly different perspectives on the matter!

What I came to understand about these people was that not only did they develop interior imagery, but they used this imagery as vehicles in which to drop ideas; they would find that the ideas would constellate in these multiple images--feeling, touching, sensing, etc. This is very important and I later took this development to many other different cultures. While many cultures have extraordinary internal imagery, it has been deeply compromised by bad British missionary education. When you really look at the nature of consciousness, you discover that beneath its surface crust creativity, or some kind of creative function, is going on all the time. And if you learn to tap into it by using internal skills--those internal hooks and eyes-- you can learn to capture and ground the ideas so they stay and grow within you.

I once made a study of Mozart and one of my students at the time was a man named Don Campbell who went on to write *The Mozart Effect*. When people asked Mozart how such a silly, little man as he could compose such extraordinary music he would say, "It is because when I compose I enter into myself within the realm of music and the whole composition is there all at once, it is all there. And then I come out and write it down as quickly as possible. Whence it cometh from I know not, but I thank the Lord that it is at least Mozartish." It is not difficult to train people how to access the internal imagery and then to use it for creative solutions and problem solving. We Westerners do a lot of people a lot of harm with our regressive and often damaging notions of personality with the ego at the center. We sometimes behave as encapsulated bags of skin dragging around dreary little egos, while many indigenous people think in terms of being organisms within the environment, of being symbiotic with fields of life.

And so what I have discovered in all my work is that if schizophrenia--the split personality--is the disease of the human condition, then polyphrenia--the orchestration of our many, many selves--may be the expression of our expanded health. I will use myself as an example: I hate to write, I really hate it, but I have twenty-five books as well as two hundred-and-four unpublished four hundred page manuscripts, and you may wonder how that is possible? In my various schools, I write

a new book of seventy pages every month and by the time I have delivered it in the three day seminars it becomes two hundred pages. How can I do this? I can't write. Well, I happen to have two great skills, one has to do with talking and working with dogs and the other is cooking. I am profoundly a dog person--my last book was called *Mystical Dogs*. I learned to cook because my mother, who was born in Sicily, married Jack Houston from Texas. They did not understand each others' food at all and I tried to keep them together by becoming a transfusion cook--chicken-fried polenta. As a result, I have absolutely no blocks at all when I cook and so in order to write I get into a cook persona in which I stir various ideas, simmer them with different associations and that is how I have been able to write. But as Jean qua Jean, I can't write because my father discouraged me as a child. I would try to write a composition for school and he would re-do it. I would take it out of my binder and find he had written, "Hey kid, your stuff stinks. I've written you a better one that will get you an A." And then when I did hand in my own writing, the teacher would write me back notes, "Jean, you are not living up to your potential."

I find that everybody has all kinds of aspects within themselves--a meditator, a healer, a comic, a fool--all these different people who bring with them a gestalt of capacities and skills that can be summoned to our aid. So many of us prepare for failure or misery--we literally engender a chemistry of failure, a chemistry of dissolution. So we have to begin to shift that.

A lot of us, especially in organizations such as the United Nations or any big bureaucracy, have fallen into niches in which we are seen as niched and we niche others and we are de-mythologized and demythologizing all the time. Margaret Mead was a person who was continually preparing internally for certain kinds of processes and she was chronically successful as a result. And I said to her, "I've never seen anybody so blessed." She said, "Yes, I'm blessed, because I expect to be." But she was always working at polyphrenia by bringing up different personas--ways of tapping into creativity-- using both internal as well as external imagery.

When we work as social artists across cultures we cultivate that radical empathy for others that allows us to have a sense of their sensibility--their values and their ways of being--their food, their jokes, their language. We are living in a time of the regensis of society because as the self is repatterned with marvelous new ways of being, the ways in which we relate to one another are necessarily shifting as we evolve new ways of interpersonal connection and being in community within a global society.

We are being asked to do things in several generations that have never been done in the entire expanse of human history. I personally think that the rise of women, to full partnership with men is the single most important shift in history--reversing thousands of years of roles. Did any of you see today's op-ed opinion in *The New York Times* by Bob Herbert? He wrote about the terrible things that are happening to women at the same time that women are rising. We are experiencing things for which we are not prepared and we are finding our way, seemingly in the dark. The movement, however, seems to be from an ego-centric and ethno-centric perspective to a world centric one, resulting in a fundamental change in the nature of civilization, compelling a passage beyond the mindset in institutions of millennia. And you are the ones who are caught up in it--you may have preferred to have lived one hundred years in the

past or one hundred years into the future, but you are caught up in the most interesting time of human history.

Many of you are living lives in which you are experiencing maybe five to ten to one hundred times the sheer life experience of your ancestors of one-hundred-and-fifty years ago. We get so full of wholes that we become holy and, as I said, critical to this transformation is the new rising partnership within society in which women join men in the full social agenda. Why is this so important? Because women tend to emphasize process rather than product, being rather than doing, and it is inevitable that in such a partnership the linear, sequential solutions will eventually evolve to the knowing that comes from seeing things in whole constellations rather than as discreet facts. It is so important to have this level of integral, holistic vision and to be able to hold it. And I think that you who are working as NGOs in the United Nations have an advantage over those who are caught in very particular agencies because you are able to see the great dynamic of interconnectivity between things--you have to be generalists, and I mean "generalist" as a definite advantage in that it gives insights into situations in ways that people who have very specific types of roles often do not have.

You may not have power, but ultimately you have knowledge and intense intentionality and, as a result, a much more comprehensive mindset--or such has been my experience over many years working with NGOs. You become very adept at orchestrating the multiple variables when you live in the multi-cultural reality of the modern world. I think this raises hope for forgiveness and healing between and among nations and ethnic groups and essential to this mature consciousness is moral and ethical growth towards empathy that honors the golden rule of human interchange. And so I do think that we are right in the middle of the regeneration of social forms even if we think we are in chaos.

This is birth. This is where we are--I absolutely believe that this is where we are. But this place demands that governments begin to shift the emphasis from social engineering designed to fix specific problems, to an embrace of the world as an ecology, a complex adaptive system in which global awareness is applied to local concerns. And here again we need new models. I think people within the NGOs are building these new models and orders of relationship, forging their place within a possible society in which male and female, science and spirituality, economics and ecology, civic participation and personal growth come together in an integral and interdependent matrix for the benefit of all. And again, this is possible because the NGOs hold an enormous advantage, and indeed a passion, for the possible and a certain kind of freedom to be able to look at the complexity of the whole and the dynamics of interconnectivity and offer solutions or ways of being that remain closed to the more official point of view. This has been my experience.

We are experiencing in our time the breakdown of the membrane. We have different mind/brain geographies today that have become available to us as a result of the cultural diversity and the inclusive worldview. What began as migrations in global economics is now becoming a worldwide network of individuals and institutions who are quickened by the desire to create a new social paradigm in which humanity and the earth are enhanced within the context of the collective destiny. And as the membrane of the old form breaks down--as is certainly happening in our time with tremendous backlash--a more complex and inclusive global organism is emerging. We,

as living cells within this living organism, are being rescaled to earth wide proportions in terms of our responsibility. Don't you feel this rescaling? How many of you wake up with a hound of heaven barking each morning at your feet that it is time to get on with it. And with this, of course, comes this whole sense of rising from the depths.

I myself have served as an advisor to both the Dalai Lama and Mother Teresa. In knowing both of them as well as I did, I found they possessed a great similarity of practice. I asked Mother Teresa how she could do all the things she did--things that the Red Cross couldn't do as effectively. How she could care and educate every little child who was left in the creche outside her convent? How could she care for the lepers who came to her wanting to have a decent life and a profession? She replied, "My dear, it is because I'm so deeply in love." I said, "You're in love, Mother? Would you mind telling me who you are in love with?" She said, "I'm in love with Jesus. I'm so in love with my beloved that I see and hear my beloved everywhere. I see my beloved in that day old child, I see my beloved in that dying man in the street, the leper and I cannot do enough for my beloved. Maybe that's why my beloved cannot do enough for me." Then a few years later I talked to the Dalai Lama. Tibet is such a tragic situation and yet he is always so happy. I asked him how he accounted for this. And he replied that everyday he does exercises to make himself happy and he sends out happiness and compassion to everyone in the world and that is why he is happy.

In both those cases, therefore, we have people who have experienced a breakthrough of the membrane, of spiritual accountability and spiritual sensitivity, whatever you want to call it. I wrote a whole book on this once called Search for the Beloved. I believe that in order to do the great work at this incredible time, space, and psyche--at this incredible moment in human history--it is important to have some kind of practice; it doesn't have to be a spiritual practice--it might be dancing, walking in nature, playing with dogs, journaling--anything that moves you into that deeper state of resonance and responsiveness within the universe. Taking real time and space is so important. Too many people, with the muchness and overwhelmingness of everyday life, tend to put off their deepest possibilities and experiences. And quite frankly we are sufficient for a lot of things, but in these times we need sacred time and space for ourself.

So friends, this is clearly the most interesting time in human history. This extraordinary United Nations, which has been on such a heroic journey itself in response to the call sounded in 1945, came into being when many people said it was impossible. This is always part of the journey, the finding of allies--countries coming together and saying, "Yes, let's do it. Let's do the complex work of creating a new order." They were able to cross the threshold of the great nay-sayers and the recalcitrant old ways of being and doing. When I was in school, we had model U.N.'s in the fourth and fifth grade, we had U.N. parties, we had ways of applying U.N. principals in our work--I would love to see that happen in this country. Maybe people don't advocate the Millennium Development Goals in this country, but they should. I would really like to see that in the classroom. And this is something again for the Values Caucus to support--not just the creation of a model U.N. but encouraging people to ask what we can do to support the Millennium Development Goals, and their call for a sense of equality in the classroom, environmental sustainability and assistance for the poor among us. There are so many things that we could bring into regular classrooms and then we would find out what the U.N. really does. The PR of

this place is not good, how many people have noticed this? But without the U.N. in the world, we would fail in a big way. This message has to go out again. The creation of UNESCO, UNICEF, WHO, UNDP and all the other U.N. agencies has been a boon for humankind. This is the great journey of the U.N.

We are at that stage where the real work of humanity begins. This is the time and place where we partner the Earth and work to restore the biosphere and a new kind of culture--one of kindness where we live reconnected, charged and intelligenced (if there is such a word), by the source that lies within us, in ways that liberate our inventiveness and invite deep and realistic engagement in our world and in our task. I know you feel it. There is a quickening, an almost desperate sense of need for the human possibility in all of us to create the possible world, if we and our grandchildren are to survive. And I think community participation--the work that you are doing in these caucuses and the empowering of grassroots development--is essential to transforming the quality of life in societies everywhere. It is through the work at these local levels that hope is generated for new and effective ways of shared being and shared governance. And as Kofi Annan has said, "Good governance is perhaps the single most important factor in eradicating poverty and promoting social development." It has been my experience that working at the U.N., in social artistry at both local and individual levels, lays the foundation for these things.

When I was fourteen years old I ran down Park Avenue (near my home) into an old man. I knocked the wind out of him. He said to me, "Are you planning to run like that for the rest of your life?" I replied, "Yes, it looks like that." He said, "Bon voyage." Shortly thereafter I met him again and we started our walks. We began to walk on Tuesdays and Thursdays. I called him by his name, which to my American ear sounded like Mr. Tayer. He had no self-consciousness at all. He would fall to the ground and look at the caterpillar, "What is the caterpillar becoming--moving, changing, transforming. Jean, feel yourself to be a caterpillar, can you do this?" "Well, very easily Mr. Tayer," I said. I was nearly six feet tall, with red spots on my face. I felt like a caterpillar. He asked me what I would do when I became a butterfly. I said that maybe I would fly all over the world and help people. He told me to sniff the air. He said, "This is the same air sniffed by Jesus Christ, Marie Antoinette, Voltaire"--a lot of French people--"and Jeanne D'Arc." He said, "The people of your time will be taking the tiller of the world but they cannot go directly, you have to touch all people, every culture and then you will have the great harvest of beauty, harmony and excellence." Mr. Tayer, as I found out years later, was Pierre Teilhard de Chardin, who lived across the street from me at the Jesuit directory. And this is where we are at that incredible time of history.

I am very grateful to be here with these people who are awakening the world.

*** A talk given at the Values Caucus, New York City, November 2, 2006

1. "A Sleep of Prisoners," Christopher Frye
2. "Peace," Clifford Browder

Thoughts from the Tibetan

RELAYING CHANNELS



The members of the Ashram constitute a united channel for the new energies which are, at this time, entering the world; these energies pour dynamically through the Ashram out into the world of men; they stream with potency through the Master at the heart of the Ashram; they move with "luminous speed" throughout the inner circle; they are stepped down by those who constitute the outer circle, and this is right and good; they are delayed by the beginner and the new disciple from breaking forth into the world of men, and this is not so good. They are delayed because the new disciple has turned his back upon the world of men and his eyes are fastened upon the inner goal and not upon the outer service; they remain fixed upon the Master and His senior disciples and workers, and not upon the mass of human need.

It is essential that servers everywhere—the intelligent men and women of good will—get a grasp, fresh and clear, of the work to be done and that they become "relaying channels and not delaying points of selfish interest" in the divine flow. This takes vision and courage. It takes courage to adjust their lives—daily and in all relations—to the need of the hour and to the service of mankind; it takes courage to attack life problems on behalf of others and to obliterate one's own personal wishes in the emergency and need, and to do so consistently and persistently. ...

The disciple has to take himself as he is, at any time, with any given equipment, and under any given circumstances; he then proceeds to subordinate himself, his affairs and his time to the need of the hour—particularly during the phase of group, national or world crisis. When he does this within his own consciousness and is, therefore, thinking along lines of the true values, he will discover that his own private affairs are taken care of, his capacities are increased and his limitations are forgotten. He takes his place with those who perceive the needs of the coming cycle—a cycle wherein the new ideas and ideals must be stressed and for which a fight must be made, wherein the wider plans for the good of the whole must be understood, endorsed and preached, the new and clearer vision for human living must be grasped and finally brought into being, and a cycle wherein the effort of all members of the New Group of World Servers must be given to the lifting of humanity's load.

There is a certain esoteric Mantram which embodies this attitude—the attitude of the disciple who is striving, in cooperative endeavour with others, to link hierarchical intent with human aspiration and thus bring humanity nearer to its goal. The intent of the Hierarchy is to increase men's capacity for freedom in order to function effectively with that "life more abundantly" which the Christ will bring and which demands that the spirit of man be free—free to approach divinity and free also to choose the Way of that approach. The Mantram bears the name, "The Affirmation of the Disciple." It involves certain inner recognitions and acceptances which are readily perceived by those whose intuition is sufficiently awake; but its meaning should not be beyond the ability of any sincere student and thinker to penetrate if it appeals to them as significant and warranting their effort.

I am a point of light within a greater Light.

I am a strand of loving energy within the stream of Love divine.

I am a point of sacrificial Fire, focussed within the fiery Will of God.

And thus I stand.

I am a way by which men may achieve.

I am a source of strength, enabling them to stand.

I am a beam of light, shining upon their way.

And thus I stand.

And standing thus, revolve

And tread this way the ways of men,

And know the ways of God.

And thus I stand.

Telepathy and the Etheric Vehicle, pp. 196-97

From “Poems from the Book of Life”

by Jacki Elphinstone



DIVINE SIMPLICITY

Way of Divine Simplicity

Three in One, One in Three.

Wisdom is Beauty, Beauty is Truth,

Three in One, One in Three.

Know one and you know the other.

Know there is no other

And you Know the One

ANNIHILATION BY LOVE

Standing in the Sacred Fire

The ego is well and truly irradiated.

It can kick and scream during the annihilation -

Shades of sati.

Or lie there quietly and enjoy it -

Light of the tantric ecstatic.
You know when you're done,
Your aura starts to go a nice golden colour!

THE BULLS-EYE OF YOUR HEART

Streams of benediction
Enter the quiet places of the heart
Nestling there like fledglings about to hatch.
Streams of loving kindness
Flowing to every corner of need
Speeding through the ethers
To meet the bulls-eye of your heart
The moments I most love and treasure
Are the experiences of essential love
Felt as waves of inexpressible bliss
For I am like some crazy giant turtle
Gliding through the oceans of time and space
Destined to arrive at the Distant Shore
In little or no time at all.

ZEN GARDEN

This morning I awoke
Realising, feeling, deep gratitude,
For the extraordinary Beauty of Life

In the spaces between and amidst

The messy detail.

Nothing to be said,

Nothing to be done.

A Zen Garden in a jungle -

The jungle is a Zen Garden!

East meets West

And something wild and wonderful and new

Emerges from their fusing and blending.

A New Day is dawning!

AMRITA

In the matrix of Space

At points of geometric significance,

Exists a lattice work of collection points.

Drops of spiritual nectar there form,

Like tear drops in the Eye of Deity,

Or drops of Divine Perspiration

Secreted from the pores of God's skin.

I saw a saint once collecting those drops

Then dispensing Amrita

To a seeker thirsting after Eternal Love.

CREATING (1)

The intent to create
Establishes a fiery vortex
A spiral cyclic whorl
Drawing particles into service.
The attentive Eye highlights
The elements which serve the Higher Purpose
Forging fiery links,
Synchronicities of sound and light and texture
Meeting the requirements of the Grand Design.

CREATING (2)

Thought impresses itself on Substance
Substance densifies the closer it becomes to matter.
The subtle senses detect
A thought just beginning to take form,
Part way through its journey towards manifestation.
Nearing journey's end,
The astral pulls it into the view of the mind's eye.
Desire taking form -
Be careful what you wish for!

PRATYAHARA

Attention withdraws
From the details of the world of becoming

In order to enter the Realm of Being.

For those who Know,

Abstraction is the key.

Spirit rising with every inhalation

Ego dissolving with every exhalation.

The Trinity provides

The stable pattern and structure

Through which the Work can proceed.

SUSHUMNA

Central channel

Shaft of light

Attention focussed inward and upward

Yet simultaneously outward and through.

Central focus encompassing all peripheral points

A visual sweep embracing all.

Universes within,

Universes without,

... Infinite Space ...

Time unfolding as a sequence of events

No force applied to make things happen

Silent Will being your greatest ally

In the quest for Peace,

Which is no longer a journey but a given.

Be a channel

Find the stream that allows you to fly

Rise on that beam into the Universal Mind Sky!

PRESENCE

In a timeless moment of Presence

In the Ocean of Space

Beyond the shores of earth

Celestial harmonies sound forth from distant stars.

The Great Musician sounds His Note

A symphony of grace and incalculable beauty.

In a circle of interrelated Cosmic Lives

One star sings to other stars

Exquisite nightingales of the Universal Sky.

The conversation reaches a crescendo

A cascade of sound and joyous chorale

As the Witness becomes Messenger

For the Gods at play.

THE FRAGRANCE OF BEING

Come warm yourselves by His Hearth.

I want you to experience the Fire of His Love

For there is an all consuming fire at work in this Universe

Which immolates all separate thoughts

In single minded contemplation of His Splendour
And fills you with the bliss of the Fiery Lord
Who rules over all beings with sacrifice and devotion.

The Fragrance of that Being

Is a timeless Presence in Space.

The Will which guides the Presence

Draws all atoms to the Centre of Life.

Feel every cell in your body permeated by this Fire

Let every nerve sinew and tendon revel in its Peace.

The scintillation of a precious stone and

The circumambulation of the fiery spheres

Are all manifestations of That Being's Great Love,

Who exists in perfect harmony and remains,

Present until the Day Be With Us.

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Featured Artist

Iris Spellings



We all realize that just because something cannot be seen does not mean it does not exist. Thoughts are an example of such things. Many of the nuances in the photographs of Iris Spellings were not perceptible to the human eye before they appeared in the photograph. A student of the Ageless Wisdom from an early age, she takes photographs to reveal and illustrate these unseen realities. The images become a record of a particular moment projected and illumined by a combination of energies, and documented on film.

Not concerned with the personality, as in the traditional sense of portraiture, she seeks to go beyond it and illumine that which is within, that which humanity shares and has in common—the heart, soul, or essence of the human being and its qualities.

Spellings does not visualize a particular image and try to illustrate it. Rather, her work involves a process not unlike meditation where she is open to impression and seeks to work as a vehicle for, and cooperatively with, the hierarchical and devic kingdoms. She says that the most successful images occur when the combined energies—hers, and of those working with her in that particular focused moment—are allowed to unobstructedly manifest onto the film. She adds that it can be a surprise upon seeing the developed photograph, as it often takes time to recognize the image for what it is, instead of what was anticipated based upon her mental impressions.

Spellings received a BFA from John Herron School of Art, Indiana University, Indianapolis, Indiana in painting and sculpture. Her early work incorporated photography and eventually evolved to where the process reversed—where the photograph incorporated painting and sculpture. Having moved to New York City in 1980, she began working with Polaroid film because of its unique color palate and became one of the few artists to receive grants from the Polaroid Corporation to experiment with new films and to use their large 20” x 24” camera. Her work has been exhibited around the world and is in numerous public and private collections, including the Bibliotheque Nationale in Paris and the Brooklyn Museum of Art in New York. She currently lives and works in New York City.

These photographs, which have evolved over the years, symbolize that time period when we drift between sleep and awake and when we penetrate deeper planes of

consciousness. All of the photographs are unique single-exposure Polaroid photographs and not manipulated in any way after the exposure.

[Online Photo Exhibit](#)